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BISHOP'S COURT, WINNIPEG, MANITOBA,

March 18th, 1873

To the Standing Committee of the Venerable Society for the Propagation of the Gospel.

MY LORDS AND GENTLEMEN. — It was with much concern that we learned from your Memorandum of November 24th, 1868, that you are to continue the reduction of the grants to the Dioceses of Rupert's Land, Qu'Appelle and Calgary.

We thank you for the modification of the original resolution, but it does not meet our necessity.

I am, therefore, once more bringing our circumstances very fully before you in the hope that you may not only suspend further reduction, but restore the grants, at least for the next few years, which will evidently be a very critical time for our Church in Northwest Canada. Those Dioceses have only for a few years been receiving settlers and are likely to receive them in increasing numbers, including always a considerable proportion from England.

The maxim you quote is inapplicable to us, "that some of the Colonial Missions, which have for a long period received, and still receive, support from the Society, should be required to depend on local resources."

It is true that the original Diocese of Rupert's Land had for a number of years previous to the opening up of settlement a grant for two Missionaries for half-breed and Indian natives, but the colonial life of Rupert's Land only began, 19 years ago, when the railway reached a farming country, 1,500 miles from the sea coast.

The Dioceses of Qu'Appelle and Calgary have each two or three small towns, barely able to support their Clergy, but those Dioceses are still in that elementary condition that it would be impossible for them to maintain any of their Missions without help from outside. The Diocese of Rupert's Land is already in a somewhat different position. It might, at least for a year or two, so far stand your reduction as to make a fight for existing Missions, if it could depend on a continuance of the help received in the past few years from Eastern Canada. Unfortunately it cannot do this. But, in any case, the reduction of your grant must prevent an extension of Missions urgently needed and give a crushing blow to Church progress. It means nothing less than the surrender of large districts, being yearly developed by railways, with their proportion of scattered Church immigrants to the care of other bodies.

You refer very kindly to the generous way in which the Diocese of Quebec met your warning of reduction. The funds of Quebec have been admirably administered. It has acted with the spirit that might be expected of that Diocese. But how widely different is the situation of Rupert's Land from that of Quebec! Quebec has its own difficulties from the risk of the diminution of the English residents; and it has certain poor parishes with a small number of families; but it has had your aid for more than a century and in its early days had advantages. The invested funds for its Clergy approach \$100,000. It is practically stationary. In 1876 it had 63 Clergy and in 1807 it had 73, of whom 7 were retired. There is no probability of any great call for new Missions. Its parishes are supplied with churches. How is it with us? We have started, as a voluntary Church, simply dependent on the settlers coming to us. We have not, aside from the College Professors, \$10,000 of invested funds for our Clergy bearing interest. In 1870

there were but two clergymen among the new settlers outside the Red River Half-breed Parishes. Now there are 34. We need new Missions every year and no limit can be put to their number in the future. We have over 120 congregations without churches, worshipping in school or hall, and yet the most important difference is not touched. The special difficulties of church work in Northwest Canada are unprecedented. Deducing 40,000, the population of Winnipeg, there may be 200,000 in Manitoba. Owing to the provision of railways in advance of settlement, this small population is fairly scattered over an area as large as England. A railway from the south entered Winnipeg in 1880. In six years the Canadian Pacific Railway was carried 1,500 miles west of Winnipeg to the Pacific, and about as far east into old Canada. Immigrants came in and took homes along it. In the 19 years since 1880 nearly 1,800 miles of railway have been built in Manitoba alone, in connection with 20 railways or branches, of which 12 enter Winnipeg.

This extension of railways in Manitoba goes on with almost increasing rapidity. In the past three years a new great trunk line, The Canadian Northern Railway, has been built through a district, including nearly a fourth of the Province, hitherto only sparsely settled in spots. This railway runs for 170 miles north of Gladstone, and of these 50 miles were made last summer. It is to be carried this summer to the Saskatchewan river, perhaps 100 miles west. Notice how this development of country affects the Church. We have in all that country just one Missionary, in the town of Dauphin, provided by your special grant of £100 in 1895, and now left on us. But the Presbyterians have already five men and the Methodists six in that field.

Then, in the past year, the Northern Pacific Railway built a branch of 46 miles from Belmont to Elgin, towards Hartney; the Pipestone Railway was extended for 20 miles to the western boundary of the Province, making a branch of 50 miles from Souris; the Southeastern was built for 50 miles from Winnipeg towards the Lake of the Woods. We have no Missionary along any of these lines, though villages are rising up at the railway stations. If we receive from Eastern Canada as much as we have had for some years, we hope to open up four new Missions—two for the country north of Gladstone, at Arden and Gill Plains; one at Elgin, and one in the Pipestone Valley. The Stonewall Railway was also extended last summer for 20 miles to Foxton. We have Missionaries at both places, but next year this railway will likely be carried on to Lake Winnipeg, through country where we have no Missionary.

I have mentioned the Southeastern Railway, which is to go from Winnipeg to Lake Superior for over 400 miles, along the south of the eastern part of my Diocese, chiefly in Ontario. This has been wild country, but a view of great development opens up; in fact, there may be a call for a new Diocese, if the Church is to have any chance. It runs through agricultural, wooded and mineral country. Many mines are being worked, but as yet on a small scale. As I said, 50 miles were made last year—this summer it goes to the Lake of the Woods, perhaps to Rainy River. Seventy surveyors are engaged this winter on the other end from Lake Superior to Rainy River. We have along Rainy River a Missionary for settlers at Fort Frances and an Indian clergyman in an Indian Mission. But how does this extension of railway cause such difficulty? It is by scattering the incoming settlers, so that everywhere settlement is almost incredibly sparse. I have formerly illustrated this by the school statistics. Since I returned from England I have obtained those for 1897. Schools were in operation in only 845 out of nearly 1,000 school districts. Of these, districts 763 had not an average attendance of 30 children, 663 not of 20, 470 not of 15, and 224 not of 10. Yet there is rapid growth, for, while, in 1896, there were only 36 school districts with an average of 30 children, in 1897 there were 82. It is easy to see the significance

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of the country. In the school district of Winnipeg there are many schools, over 100 teachers, and nearly 6000 children. In other districts with towns or villages there is a considerable number, but there is scarcely a country district with an average attendance of 30. Such a district for taxing purposes takes in the land within three miles of the school, but for school attendance is often larger. If there are not 30 children of all denominations there can hardly be seven or eight Church children, but in the majority of the schools in the Province there are not 15 children. How many Church families can there be in such a district? Hence most of our Missions vary from 200 to 300 square miles, and not a few are much larger, and yet out of our 44 to 55 Missions, including those under laymen, only five or six have as many as 50 families attending the services, perhaps 20 of them about a village and in some cases as many about a second village or hamlet, and then from 7 to 12 families about outstations. And an increase in population may only create new difficulty. Many of our Missions have in them large tracts, not regularly worked, but rather spheres of influence. There are too few families in these tracts for a regular service; but as population creeps on, new centres arise, where six or seven families can be got together, and perhaps some little hamlets spring up. The Mission can now only be at all adequately worked by division into two Missions. If funds do not allow of this, our people wander to centres opened by others and are lost to us. There are two large Missions, Bradyville and Russell, ripe for division. If we cannot after Easter place two clergymen in each, the Church must suffer badly. Alas! This is no new experience. In 40 of our 44 Missions under clergymen there are from two to four Presbyterian ministers and as many Methodists for our one. No doubt more settlers usually at first belong to these Bodies; but there has been no comparative deficiency of Church families to warrant this inequality. It is due to our want of funds. The following 16 villages and hamlets, with population varying from 30 to 150, all of them centres of agricultural country and generally provided with elevators for grain, have no resident minister of our Church, while there are resident Presbyterian or Methodist ministers, and generally ministers and churches of both Bodies. Thompson City, Greenwood, Kenney, Sydney, Chester, Dundas, Dugald, Wawanesa, Methven, Nash, Belmont, Hibernia, Stockton, Cypress River, Glenboro, Raybwell, Roland, Miami, Crystal City, Ningo, Whitewater, Pilot Mound, Napinka, Pearson, Binscarth, Strathclair, Newdale, Redale, Franklin, Arden, Plumax, Macdonald, Bagot, Burnside, Austin, High Bluff, Balmoral, Kewatin, Makinac, Basswood. We have services in 18 of them and near two or three more, and churches in six of them.

The want of a resident minister in such towns places us at a disadvantage. Outstations through the country, at a distance from the town, are opened up by the resident ministers of the other Bodies, but our visiting clergy can with his other stations cannot do this. Thus the scattered families, too distant from the village service, stray away. In many of these towns, for justice to the Church in the surrounding country, we should have a resident clergyman.

In the population of 24,000 in Manitoba there are many thousands belonging to foreign nationalities, but, if we allow not quite one fourth of the Church in the English-speaking settlements, there should be over 40,000 Church people, who would so designate themselves in the census. Last Easter our clergy reported 5,138 families and 18,860 adult members not living in families. Allowing for considerable omissions these can scarcely represent a larger population than 27,000. This leaves one-third of our Church people outside the services of our clergy. Thus is being reproduced with us, what has so grievously injured the Church in parts of Eastern Canada, large tracts of country without any adequate provision of the means of Grace by our Church for our people. Naturally in such circumstances our few members dwindle away, and, when an effort is at last made, soon

have formed new connections or at any rate promised help to other bodies — others have not sufficient interest in the Church or preference for it to venture on what for some time must be for self denial in providing in part for the support of a clergyman and in time for the building of a church.

No doubt much of this failure is owing to our having thrown upon us in this isolated Diocese the whole responsibility for the salaries of our clergy. We receive grants of money from England and funds from Eastern Canada, but we alone have had in these 19 years the responsibility of providing the salary for the clergy. How different, for example, the position of the Presbyterians? The Central Body with headquarters in Eastern Canada takes the responsibility. It both finds men and guarantees salary. We are unable to be responsible for the full salary of a Missionary in a new field, and the people for a year or two are unable to give a guarantee of the needed measure of help. Hence we fail to enter when settlement is in its first stage and when help is most eagerly welcomed. The inability to place a Missionary in a large new district is disastrous for the future. It is just as if an English county were relinquished to the care of other bodies.

We may to-day only be able to speak in most of our Missions of some 40 to 50 families, but these are scattered over a vast area of fertile land, which generally may be expected within a generation to have a considerable population with villages and towns. The loss of a hold at this stage is fatal for the future position and influence of the Church.

And we have a people who are well learning the lesson of self support and will make a good use of any help. All may not do as we could wish. There are refusals trying and inexcusable. But to expect anything else would be to look for the impossible. The action of our people generally is deeply gratifying. They have come to us gradually in the past 19 years. Most of them start with little means and have everything to build up for themselves. The farmers commence on the bare prairie. Yet how do we stand to-day? The City of Winnipeg maintains all the services in seven Parish Churches and five Mission Churches and Rooms, and it gave last year \$2,335.05 to our missions. After Easter there will be 16 Rectories maintaining 22 clergymen—besides three practically Rectories, because, while receiving in grants \$350, they are expected to return \$160 to our Mission Fund. They will probably be Rectories next year. Then 14 of our Missions do not receive each more than \$150 (£40) after deducting their payment to the Mission Fund. Our 55 Rectors and Clerical Missionaries in the country settlements are ministering to over 200 congregations, many of them as yet very small. With the admirable and never failing help of the S. P. C. K. churches are gradually being built, largely free of debt and consecrated. There are already 20 churches in the settlements outside Winnipeg. Others are on the way. Since I returned in June I have consecrated 8 and 6 more have been opened, of which 4 are out of debt and one very nearly so. They only wait arrangements for consecration. The amount guaranteed in voluntary offerings for the year ending last Easter for the support of the Clergy was \$31,037 (£6,845), giving an average of \$6.40 per family, \$30,960.30 (£6,422) being paid before Easter. The amount raised for the Mission Funds of the Diocese was \$6,524.10, or an average of £1.26 (2s. 3d.) per family. The sum raised for all Church purposes was \$27,662.41 (£4,813s.), being an increase of \$13,851.20 (£2,875) on the previous year. This gave an average of \$17 (£3. 10s.) per family.

The above calculations are only approximate, as no notice is taken of the adult members outside families. On the other hand, 650 Indian families are included, most of whom give nothing, and the others little.

The grants to our Missions have been gradually but steadily reduced as the Missions have grown. The maximum in a settlement Mission will after Easter be reduced from \$400 to \$350. The reductions on the grants this year to existing

clearly I would say that the effect of your reduction in this Province, this year is seriously misestimated in the Memorandum. It is there stated that the grant in 1907 was £1,275, and for 1908 £1,004, being a reduction of £271, which spread over 31 Missions, gives only £4 for each. But this is not as we feel it. The annual grant in 1908, £1,275, but the Society gave a single grant of £2,400, so that the Province received £1,275. The annual grant in both 1907 and 1908 included a most valuable grant of £50 for studentships in St. John's College, an invaluable help in securing clergy; but it is not for Missions. Thus, then, is as we feel the reduction. We received for Missions £1,375 in 1908, and we are receiving for 1909 £1,004, being a reduction of £371, or \$1,798, that is 27 per cent. The reduction per Mission is thus £12 not £4 a reduction that must make serious demands on our other funds, and, therefore, be most disturbing. Though this is the third year of the reduction, its effect with us was previously broken by a single grant. No doubt we were warned that this was given us simply to prepare us for the coming reduction, but, when our Missions required all available funds, it is difficult to see the application intended by the Society with the £200. At least we could do nothing.

At least we could do nothing.

It must be evident from what has been said that the Disease of Rupert's Land was never more in need of help, that such help will be made excellent use of, and that any withdrawal of funds in this critical time in the development of the country must be disastrous for the Church. The next few years must determine to what extent the Church is to be a force in the country. If you continue your grant for some ten years longer, we may hope that by that time the most of the fertile land in Manitoba will be opened for settlement; so that, if we had then such a partial hold over the country, as we have now comparatively to other Bodies, we might be able to bear reduction and subdivide Missions gradually ourselves.

One reason for reduction is said to be the abounding needs of the heathen world. We admit the supreme duty on all Christians for the heathen, and when the C. M. S. alleges this as its reason for the reduction of its grant, we feel the weight of the reason, though, even then, I cannot admit that, if we are unable to find the funds, it can be the duty of that Society to leave the children God has given to its labors, to be the prey of the old Heathenism, the Romanist, or what ever may turn up.

But your Society has surely from all its history a duty for Colonists in our position that no other need can touch. The Society was founded for Christian settlers in the colonies and plantations of the Crown of England, and throughout its past history this has been kept in view. In your Report of 1895 we find : " No one can look at the present condition of the scattered branches of our Communion without seeing how wisely designed were the original principles of the Society, which laid down that a Church's first obligations were to her own children dispersed abroad. This, which is a simple matter of Christian duty, is found also to be the soundest statesmanship." And in accordance with that policy you, of your

your mission, your organizing work into a systematic work, among which part of your
great time is gone for these years. Are we better people for this? Have we
the time to undertake these things?

But your third reason for hesitating is that, since the organization of the
Church in Canada, the other Dioceses have a share in the profit for services
than before incorporation and some have urged that they have a right to share
this too by attending for such a theoretical reason to increase the Church there.
You consider that it is the duty of the Church in western Canada to have part
and that is like the ability, but can your duty cease, if the Church in Canada
wants the well, or if there is no possibility of its adopting an all-early plan for
adequate organization for our assistance?

I think there are important considerations that should lead you to change your
attitude and for some years stay your action.

First, does this not minimize your resolution the idea of a union closer rela-
tion between the Province of Canada and between the Churches than exists. The
Province of Canada is not corresponding to entities in England, but rather are like
separate countries as England, Scotland, and Ireland, only some of them from
distance and circumstances more apart. They have separate interests and separate
Governments and Legislatures, though all under one Federal Government and
Parliament. They have never had any connection between the Churches of
Canada and Rupert's Land. The Church of Ireland was closely joined to the
Church of England; yet, in the day of its difficulty, when there was so much to
arouse sympathy, there was no very substantial help from England. What then
may be expected from the Church in the Province of Canada, struggling with dif-
ficulties in every Diocese, when 1,000 miles of almost unsettled country separate
our settled districts?

Secondly, do you not misapprehend the importance yet of the consolidation
of the Church in Canada? It is at present little more than a name. The Pro-
vince of Rupert's Land has joyfully adopted the General Synod into its Constitution,
conveying to it all the jurisdiction it has claimed. The Province of Canada has
done nothing of the kind. There is a General Synod with a Constitution, to the
formation of which the Provincial Synod of Canada was a party by arranging for
Diocesan representatives, but there is no place and no recognition of authority for
the General Synod in the whole ecclesiastical system of the Province of Canada.
No attention need be paid by any Synod, Diocese, Parish, or individual, to any of
its directions or advice. The Provincial Synod of Canada has simply passed a re-
solution recognizing the fact of its formation, but it has conveyed to it no jurisdic-
tion. It has referred to it certain questions and it may merge its D & F Mission
work in that of the General Synod, but that is all. The General Synod is an out-
side Body, having no legal jurisdiction in the Province of Canada, as legally con-
stituted.

Thirdly, You certainly misunderstand the effect of the action of the Provin-
cial Synod of Canada in proposing to give up its separate D & F Mission work.
You gather from it "the assured conviction that the Church not only can, but will,
provide for its needs, as a whole." We see just the opposite of this, and I am
afraid that we are much better informed. The first General Synod appointed a
Mission Committee, divided into two sections, the Eastern and Western. The
Western Section formulated a Mission scheme, covering the whole Mission work
of the Church. It did not interfere with any invested funds of any Diocese; but
it implied the abandonment of independent Diocesan Mission efforts. I am bold
to think that, if the Church had with faith accepted this scheme, and worked it, as
proposed, the prospect of increased funds would have been most hopeful. I can-
not imagine how it would have injured any Diocese. I believe we in the West

would have willingly agreed that every Diocese should have a free claim for its own Missions on what it raised up to what it had raised previously. This is the method so admirably worked by the Presbyterian Body. The enlarged view of the wide needs of the Church especially in the new fields of the Northwest would have brought out a very different response from the laity. But the Eastern Committee rejected the scheme substituting one very much on the lines of the D & F Mission plan but satisfying none of our proposals for greater economy. We in the West at once summarized our views through with vigour and a foreboding of failure. For example, we so thoroughly work our own Diocese that that it is difficult to see what we can expect from our people for the General Synod scheme. The General Synod adopted the Eastern scheme in its main features. But it has been blocked by their Diocese. The Committee appointed by the General Synod has never been able to get to work. And at last the Provincial Synod of Canada instead of voting us D & F Missions effort has only agreed to merge it in that of the General Synod on condition that the ~~same~~ ^{same} ~~work~~ ^{work} for the more effective working of the effort be eliminated by the General Synod. This practically will reduce the whole scheme to the old inadequate D & F Mission effort. We received for our Settlement Missions from the D & F M Board this year \$250 (250) being the first payment since 1894 \$, when we received \$310 (310). But it may not be fair to consider what we receive, as the Board may pass us over on account of the funds raised directly by our deputation. But the Diocese of Qui Appelle I believe had no deputation last year and received \$100 (100). What ground is there for anticipating any change? A very poor Diocese in the Province of Canada, the Diocese of Algoma is recognized as having a special claim and needs all available funds, and is likely to need them for an indefinite period. Its Missions have required so much more than the Church in Canada could in the past supply that it has an important association in England. And now its needs will be increased by your reduction. The presence of Delegates from the West on the Board is quite illusory. Most of our Dioceses cannot send them. The expense will prohibit more than two or three from the others, and the evident helplessness of any adequate help will discourage any attendance.

Fourthly, I suspect you altogether overestimate the ability of the Church in Canada. You hear much in the newspapers of the resources of the Dominion and the Dominion, as a colony, is powerful and capable; but the Church in Canada is weak and has everywhere difficulty from the vast area over which it has to work. The Church in Australia is the dominant Body, having 40 per cent of the population. The Church in Canada has only about 13 per cent. There are just the two important cities of Montreal and Toronto, about half the size of Melbourne and Sydney. There are no other towns of any size. The young City of Winnipeg is already the third in business, though not in population or means. When you speak of richer Dioceses you are using a term which has for you in England a meaning, that applied to us is not true in fact. The wealthiest men in Canada are not Churchmen. The preponderating Protestant element is Scotch, not English. No doubt there are some wealthy Churchmen in Montreal and Toronto, and others scattered about, but even of this number, quite inconsiderably small as it is from an English point of view, only a proportion are liberal in giving for Mission purposes.

But whatever the ability of the Church in Canada, it surely should be a very important factor in determining your action that it has no belief in its ability. We are told that it is with difficulty that the Dioceses raise what they require for their own Missions. Several have had considerable deficiencies. The Church of Canada has not only never accepted any responsibility for us, but has made us understand that it cannot help us adequately. It is sufficient to look at the past. In the ten years up to 1891 we received on an average \$772.30 from the D & F M.

Board, and \$1,000 from occasional visits of some member of our Cathedral staff. But the receipts from the D. & F. M. Board were perfectly uncertain both as to time and amount. The largest amount was \$1,924.42 (\$400), in 1883-4. In that year the Presbyterians gave to their Missions in this Diocese \$17,809.80 (\$3,380). We asked from our fellow-churchmen \$6,000, not half of what the Presbyterians were receiving, and the D. & F. M. Board published our statement, but nothing came of it. In our financial year for 1888 we received from the D. & F. M. Board only \$11.55, and in other ways \$52.3, being in all \$534.55 (\$108) from Eastern Canada. Driven to extremity with calls for Missionaries we could not supply, and charged by our people with neglect and want of energy and interest in them, we appealed to the Provincial Synod of Canada and to the Bishops to allow us to send a Deputation. The Provincial Synod of Canada passed a very cordial resolution, and most of the Bishops, perhaps all, gave their consent. This consent has been since asked from individual Bishops and given by them, or, at any rate, not refused by any. Accordingly, for six years, beginning in 1893, we have sent a Deputation, usually our General Missionary, Canon Rogers, who has worked systematically and with great ability for some two or three months yearly in such Parishes of some of the larger cities and towns as have admitted him. And we are deeply indebted to this and to the Clergy and kind contributors who helped. The average receipts have been \$5,325.28. But the amount has been steadily diminishing since 1894, when we received \$7,078.50, till last year, when we got \$4,216, and it is greatly to be feared that this year, from the illness of Canon Rogers and other causes, there will be a still more serious falling off—indeed, a falling off which, when added to your deduction of nearly \$1,800, may neutralize all our own progress and prevent the slightest advance.

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Whatever the cause of the inability of our fellow-churchmen in Eastern Canada to help in Mission work in Northwest Canada, as the Presbyterian and Methodist Bodies have done, it has led to results, in keeping from its sympathy and interest, far reaching beyond the mere loss of Mission funds. The constant voluntary appeals for the Northwest in the Churches of these Bodies has led to help in their work here in every direction. For example, the Presbyterians raised a fund of \$100,000 for the building of churches and manses in the West and have spent in the past 19 years considerably over \$100,000 on their College in this city. Considerable bequests from Eastern friends have been received by both the Presbyterian and Methodist Colleges. Now, I question if the gifts from Eastern Canada for St. John's College and all other Church objects from Churchmen outside Mission funds and Mission gifts in kind would in the whole 19 years reach \$1,000. And the Presbyterians receive variable, indeed, but at times considerable, help from their British churches. Three years ago they received \$15,000.

Yet we have here, notwithstanding all our difficulties, a Church fully organized and fairly equipped, for which we have to thank the kind help of the C. M. S. in Indian Missions, and of your Society, the C. & C. C. S., and Eastern Canada in Settlement Missions, and of your Society, the C. M. S., the S. P. C. K., and English friends from time to time in the College, and of the S. P. C. K. in every kind of Church work and I may add also the splendid efforts of our own settlers in view of all they have had to do for themselves. The organization is so complete that it requires but a continuance of present help for a few years to fit the Church to go alone; but at this stage this help is absolutely necessary for the Church taking its proper place and doing its proper work for Christ in the future. Failure to occupy opening fields is fatal for future influence. It cannot, speaking humanly, be repaired.

Your action is not viewed without apprehension by many of your warm friends. May I quote some words from the Report of the large Committee of the Lambeth Conference on the duties of the Church to the Colon-

ies (30 Bishops) ? "A comparison of the progress of the various religious bodies in the Dominion of Canada, according to the census returns of 1881 and 1891, would suggest lessons as to the serious danger of any premature withdrawal of financial support. The principle of gradual withdrawal, according to the growth of the colony, is undoubtedly sound, but special circumstances require special treatment, and liberal aid in the early stages of a rising community, in any special time of distress, and at epochs (such as the present in Northwest America) on which the issues of the whole future largely depend, is from every point of view wise and true policy."

You are probably aware that our anxieties are not confined to your action. The C. M. S., which has most extensive Indian Missions in the Diocese under ten Clergymen and a number of Catechists, after leaving to us its Red River Missions, which cost us still over \$1,000 yearly, has been reducing its block grant by 1/20th yearly, for £112 10s. This year the sixth instalment is withdrawn. The Indians themselves are utterly helpless. Our Settlement Parishes and Missions, with scarcely an exception, collect yearly for these Missions, but they cannot begin to touch this great work, and the help from Canada is here also entirely uncertain. What is to happen in a year or two we cannot see, except abandonment; but God can open a way.

Then St. John's College, the only Church school in the Northwest of the kind, taxes our strength greatly. As a Theological College it has furnished 49 of our present Clergy and 22 for other Northwestern and Western Dioceses. It is also a residential College in Arts in the University of Manitoba and has done a noble service for the country. But it is suffering with all like institutions in Canada from the fall of the rate of interest; indeed, more than those in the East, as the fall is so much greater here. When I first invested the small Professorial Endowments, the current rate on absolutely safe security was from 10 to 12 per cent. The other day the City of Winnipeg disposed of \$200,000 debentures so as simply to pay 3.3-3 per cent. Meanwhile undergraduates increase, the College is too full, and the requirements of the studies of the University are more pressing. We have to come upon our people yearly for current needs. We are greatly pressed.

Let me say a few words, in conclusion, about the western half of my Diocese. Manitoba is a purely agricultural country. Since it received settlers they have had to contend with the low price of all agricultural products, aggravated with us by the cost of freight over 1,500 miles to the sea, largely by railway. Yet Manitoba is advancing by leaps and bounds. The progress is marvellous. It is impossible to pass in review what the small community, that is being brought together in Manitoba, has done for itself, not only in a quite remarkable provision of the means of grace by the members of the different denominations, but in furnishing schools, building up noble charitable institutions—and the hospitals and other institutions in the young City of Winnipeg are noble—making roads and bridges over such a vast area, not to speak of the erection of houses, farm buildings and shops, without feeling what a fine, generous and pushing people is being reared in this fair Province, and what hope the Dominion may well have in the future of Northwest Canada. It is not too much to say that by another generation Manitoba will be in every respect one of the most important Provinces of the Dominion. How will the Church stand?

With the deepest gratitude for your past help and a profound sense of how much of our present position we owe to it,

I am, Very Sincerely Yours,

R. RUPERT'S LAND.







